/380/ Carangas-

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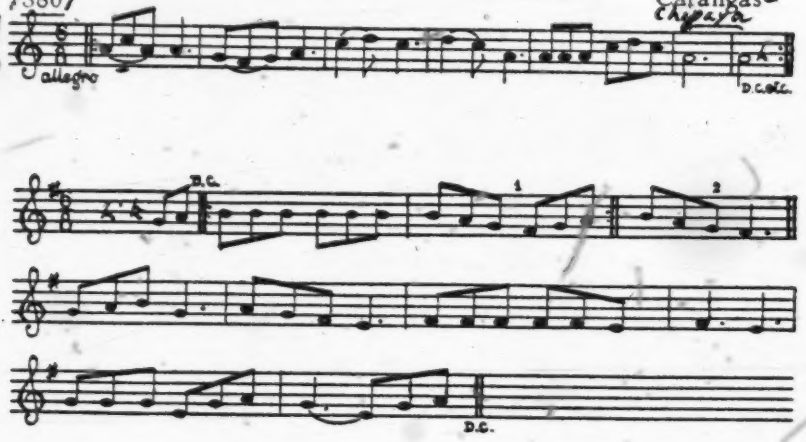
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574 Thus costumed the Cipaya devoted themselves to the most monotonous of dances, the one which I described in connection with the festival of the samiri (p. 83). The circles broke up from time to time to form processions which, at a running pace, under the white banners of the alferez's, approached the neighboring saya or came to a halt before a hut whose owner offered drinks to
[616] everyone. Although the members of each saya prefered to dance on their own territory, visits to neighboring saya were frequent and sometimes led to a mingling which contrasted with the rigorous separation usually in force.

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237] In a few huts belonging to some alferez's a table, transformed into an altar, had been set up with the consecrated sheaves of straw and the heads and feet of the animals slaughtered for the festival. Groups went there to offer up libations and to dip into the pile of coca placed before the victims' snouts.

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[533] The festival proceeded in this fashion for a whole week. At night the young girls would gallop through the village holding each other by the hand, singing their melancholy songs, and a few
[273] madmen offered up libations until dawn. The scarcity of alcohol
[54] did not allow suppressed passions to be unleashed, and I was not
[171] present for any of those brutal orgies in which the Aymara surpass themselves. They scarcely, I believe, had a few quarrels and

/206 cont./

152 of those near them. The envy which tortures these contained and
578 impassive beings manifests itself in an underhand manner in low acts
● [154] of revenge, in denunciations of each other to the alcaldes, and in interminable quarrels. Some Čipaya seem to realize this state of mind and complain about it. One of them who had traveled a bit spoke to me of it with bitterness: "Here," he said, "all hate each other, all envy each other, all steal from each other, and it does not make a good life."

593 Married life often reflects the brutality and ill-nature of the
578 characters. Disputes between spouses are frequent and degenerate into volleys of blows with sticks which the husband administers to his wife or reciprocally. The in-laws take part in these domestic
[162] conflicts and add to them. These quarrels can give way to drama: a few days after my arrival in Chipaya, a woman in a sudden fit of hysterical anger against her husband strangled herself with her own hands.

836 Sexual morality seems to be, from what the Čipaya told me, bad from our point of view. Young girls enjoy a great deal of freedom before marriage, and no importance seems to be granted to
848 virginity. Illegitimate children are welcome and do not prevent them
837 from marrying. In contrast, infractions against conjugal fidelity can have serious repercussions. Some women seem to let themselves be seduced easily, and these cases of adultery or attempted adultery
593 provoke in turn brawls and scuffles. In general there is no apparent affection between man and wife. The women have nonetheless a privileged position, and their authority is incontestable. They speak to their husbands in firm and decisive tones, and no decision can be /207/ made without their consent. The children are never
150 mistreated. From the point of view of character, the Čipaya com-
177 pare very favorably with the Uro of Ancoaqui, their brothers in race, who still more than they have felt the pernicious Aymara influence.
609 The last 30 Uro of the Desaguadero compete in hostility and distrust
161 of strangers, even well-meaning ones, and it is hardly pleasant to stay with them.